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PAT DOLAN'S LAST FAREWELL ON GOING TO CANADA.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

YOUR HONOUR.—I am going a long journey, and maybe won't see the CATHOLIC LAYMAN no more; and maybe that is no great matter after all, for sure it has put thoughts in my heart that will last me till I die.

It's a hard thing to leave the old country, and all the places that makes us think betimes of the party thoughts and happy plays we had as boys and girls; and to go where the strangeness of everything is like cutting out all that's left of the young heart; and to leave the old father and the old mother, and to think that maybe the heart of love will never look upon the sod that covers their grave.

But sure we're not worse off than Adam was, when his sin put him out of the beautiful garden^a into the world, that got the curse for his sake.^b Sure the world is before us now, as well as it was before him then.^c

Sure, he went out to till the ground he was made out of, till he should turn to dust himself again; and isn't it what his children is doing till this day? And isn't there a great world before us yet, where stout hands and brave hearts is to clear their way, till their own turn comes for their share of the dust? And why would we say against what God lays out before us, for getting his own world peopled in His own way? And there is something in it, too, that makes me like it; for sure it was *before* they sinned, that God blessed Adam and Eve, and bid them be fruitful and multiply and replenish the earth, and subdue it,^d and maybe that is all that is left us now of the blessing, when the curse is come for us to eat bread in the sweat of our face.^e

You see, your honour taught me to read the Bible, and it will be a help to me yet in cutting my own way in the wilderness of the new world. Somehow, it helps me to think that it's just what God laid out before me; and won't that same be a help to think it?

And I'm thinking your honour has had your own work too; for sure it took a deal of work to write all them papers, and print them all, and send them all to us, foreby. And maybe your honour was just tilling the ground, like ourselves, for the crop to grow; and maybe your honour's face has sweat as hard as ours, and that not for bread neither, barring it's the bread of life.

But, before I go, and give up the reading of the CATHOLIC LAYMAN, seeing I won't get it again, I thought I would just make bold to say good-bye, and to give my humble thanks for what it done for me.

Your honour, there is a deal in the CATHOLIC LAYMAN that is past the likes of me. It's great learning entirely. Yet somehow I got great satisfaction out of it. For sure what them old fathers says is mostly very plain, and just what we wants to know now-a-days about what they thought then. Only, how will the likes of us know if they did just say what's given for them? Now, that is just the thing for poor people to know, when so many is saying and denying. And that's just the good of the CATHOLIC LAYMAN; for sure it's open to all the bishops and priests and clever men of the Roman Catholic Church to write and say if it isn't true; and sure that's just the thing to give satisfaction to poor ignorant men like me. Sure, now we know for certain that the things in the CATHOLIC LAYMAN is things that can't be said against.

One thing your honour taught us, any way, that we need not abuse nor blackguard one another about our religions. For ever more, when I would be reading the LAYMAN, I would just feel in myself that gentlemen, and learned men, was treating the likes of me like a Christian; and it was *that* made it so pleasant to read. Didn't I think of that a few days ago, when I went to say good-bye to the landlord, and had to wait a bit, for he was buying a horse; and I heard the groom telling him not to buy him

at all, if he got him for nothing; "For," says the groom, "he's the worst tempered horse at all; and more foreby, he bears malice like a Christian!" And I thought it a poor thing then that Christians would be worse than the beasts for bearing malice; and then I thought again that if the CATHOLIC LAYMAN never taught us anything but to put away malice in discussing about religion, it was one of the best things that ever was taught in old Ireland; for sure it's the great thing we want, to learn to bear no malice about religion.

I'm still thinking of all the CATHOLIC LAYMAN told us about the blessed Virgin Mary and the mother of God. There's some, still, that ignorant, you would think to hear them talk that there never was a God till His mother bore Him. Sure the name itself would almost tell them that; sure a man never was till his mother bore him. And isn't that just the notion ignorant people will put on "the mother of God." She was His mother surely when He was made man. But that's not all the same as being the "the mother of God;" for then there wouldn't be a God until there was the mother first. But the CATHOLIC LAYMAN has showed me plainly, too, that all my hope and trust is just settled upon this, that the child she bore into the world was God before ever His mother lived, and before the world or the angels was made. And for one word of disrespect of her that was His mother according to the flesh I would burn the LAYMAN myself if I saw it in it, which I never did; and even more, I'll call her "blessed," the same as your honour will; only I'll never set her over God, nor think that she would let me go to her, before God her Saviour.^f I'll follow her example, and rejoice in *Him*.

I have learned, too, that the Bible is the word of the living God to the souls that He has made; and I know that it was meant to be read by rich and poor. The Jews were to teach their children, and the Gospels was written for every one; and our Saviour's words was spoken to the poor and ignorant; and the epistles were written to the people as well as the clergy; and them that bids us not read, it is only them that can't show their own religion in it. Sure I mind now all that the CATHOLIC LAYMAN wrote out of the sermons of the old Bishops and Fathers, telling every one, rich and poor, to read the word of God. I have got one paper with me any way, about the sea stores for emigrants, where St. Chrysostom bids all to read the Bible, for that is the medicine of the soul.^g And sure no priest nor Roman Catholic could ever take on him to deny that, or the likes of it, in the CATHOLIC LAYMAN. I have got the sea stores for the soul any way.

And if I chance on shipwreck or the like of that, I'll know Christ's love, and trust His care. Sure, I have got something for that; it's just the resurrection from the dead. I'm studying this while back that there is none of us could like to be just only souls, and not to have our bodies with us. It doesn't seem to fit us at all; there isn't one of us that wouldn't rather have his body too, sore and sick as it is. I'm getting to understand that now, where I find in the Bible how the Lord Jesus Christ will call our bodies out of their graves, and give them back to us without sin or sorrow or shame, but just made like His own body, when Peter and James and John saw Him transfigured on the mountain, and His face did shine as the sun, and his clothing was white as the light;^h and yet for all that, they just knew it was Himself; and then our vile bodies is to be changed like His glorious body;ⁱ and when the mortal body that death turned into dust will just come out of the grave immortal and uncorruptible, sure death itself will have lost more nor ever it gained on us. And then isn't there the *new heavens* and the *new earth*. And isn't that what St. Peter bids us to look for,^k when we get our new bodies back, better nor Adam's was the day that he was made. And if we look for *that*, and know that Jesus Christ has *that* to give us, sure we will

lie down content, and trust for Him to wake us up out of the grave, or out of the sea itself, if that's our chance.^l

Now, that's just what I want to tell your honour afore I go. For that is just what the Roman Catholics in Ireland knows least about. You see they are thinking ever more about Purgatory (barring them that's quitting thinking of it now), and it's for that all the money goes for Masses. And they think of nothing at all only about the soul when it won't have a body. And the resurrection of the body is the greatest news of all to them, only they won't believe it, but just begins to ask, like the Corinthians, how it could be at all, or with what body will they come?^m I'm thinking the Corinthians knew well enough the soul could never die, only they couldn't believe how the body could be raised; and it's just the same with him that's always thinking about Purgatory. If you come to ask him won't Christ call the body out of the grave, or out of the sea, if that's its chance, he just knows no more of it nor a Corinthian. It's the greatest thing at all to show them that they know nothing of what is in the word of God, or in the good old part of their own creed (for sure it is there, too). I just thought I would tell your honour this before I go; for sure it's the Purgatory and the Masses, and the getting the money for the Masses, and the month's mind, and the blessed clay, and all that, that just keeps them from ever thinking one thought about the resurrection of the body, and the new heaven and the new earth, and all the things that St. Peter says we ought to look for, to keep ourselves thinking of what sort of persons we ought to be in all holy conversation and godliness, seeing that we look for the like of such things.ⁿ

Isn't that what we want to look for, when our poor bodies is sore, and sick, and sorry; and when the evil world is only giving us trouble; and, still, we can't want to be just nothing but souls. Wouldn't it be the help to us, then, to know all about the glorious body, and the new heavens and the *new earth*, wherein dwelleth righteousness? Is there any one of us that wouldn't like to be called out of the grave like Lazarus? And how could we but like to be called out of the grave like what the Saviour was upon the Mount, and to have the new heavens and the new earth before us? And isn't it the poor thing for them that never think a thought about what St. Peter bids them look for, just because the priest is evermore telling them to get the money for the Masses, and they'll want no more.

Now, I am sailing by the next ship, and I don't think to read the CATHOLIC LAYMAN again, but I'll mind it evermore; I'll mind what it taught me of God and my Saviour, and the pardon of my sins, out of His holy word. I never seen your honour's face, nor heard your name; and I'm thinking now I'll never know, till we will all stand face to face with one great Judge, and hear His sentence passed on all that was done below; and if His word will judge us in that day,^o I'm trusting there will be many there to bless the day when the CATHOLIC LAYMAN put them to the reading of the word of God. And now, if your honour won't despise a poor man's prayer, I'll just pray for you, that you may get your lot where "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever."

Your honour, I'm Pat Dolan, that used to have the talks with Jemmy Brannan, that was put in the CATHOLIC LAYMAN one time. Maybe you don't disremember me yet, so I make bold with a last good-bye.

PAT DOLAN.

Jem is in Canada before me, and doing well; and winning many to read the Bible. Sure there is a great world before us yet for turning men to the knowledge of the word of God, and to think of the things He tells us; and why would I be idle or down-hearted because I have done with the CATHOLIC LAYMAN?

^a Genesis iii., 23, 24.
^b Genesis, iii., 17, 19.
^c "The world was all before them where to choose their place of rest, and Providence their guide."

—Milton's Paradise Lost, book 12, lines 646-7.—Ed. C. L.

^d Genesis i., 28.
^e Genesis iii., 19.

^f Luke, i., 46, 47.
^g CATHOLIC LAYMAN, VOL. I, p. 114.

^h Mal. xvii., 1, 2.

ⁱ Phil. iii., 21.

^j 1 Cor. xv., 52.

^k 2 Peter iii., 13.

^l John xii., 48.

^m 1 Cor. xv., 35.

ⁿ 2 Peter iii., 11, 12, 13.

^o Daniel xii., 3.